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REPORTS.

PHILOLOGUS, LIII (1894).

I, pp. 1-12. S. Sudhaus: Neue Lesungen zu Philodem (de rhet. I, II). The results of personal examination of the charred papyrus-rolls at Naples.

P. 12. Cr.: Zu dem Elegien-fragment in den Flinders Petrie Papyri II. It begins like a prayer: the whole may have been a marriage-song.

II, pp. 13-37. J. Nusser: Ueber das Verhältniss der platonischen Politeia zum Politikos. The Politikos, now accepted as genuine, was written after the Theaetetus (i. e. after 370 B. C.), and, if Plato, Epist. XIII be genuine, in 364—a date to which the internal evidence also points. The statistical examination of the language groups together the Laws, Philebus, Politikos, Sophistes, and, according to Ritter, also the Timaeus and Kritias. The Politikos was written after the Republic, and is one of the latest of Plato's works. The Politikos shows an advance from the theoretical to the practical: in some details it seems to correct the Republic. Politikos 309 C disagreeing with Rep. X, presupposes Timaeus 69 D, and hence is later than the Republic.

III, pp. 38-45. J. Zahlfleisch: Aristotelisches. Proper understanding of the context of Pol. 1276a, 13-16 shows many changes of punctuation and emendation to have been unnecessary. The same conservative criticism is applied to passages in the Metaphysics, Ethics, etc.

IV, pp. 46-79. C. Wunderer: Textkritische Untersuchungen zu Polybios. I. The writer defends the MSS against the editors in 14 places. II. Thirteen new conjectures are offered and discussed. III. The readings are given of B, the so-called Laurentianus, for the last fifty years in the British Museum; a copy called for convenience *b* (Plut. 69, cod. 9) is in the Laurentian Library in Florence.

P. 79. O. Crusius: Zu den Canidia-Epoden des Horaz. All difficulties disappear if the speaker of the recantation called in vs. 58 *Esquilini pontifex venefici* is not Horace, but the *senex adulter* of Epode V, 57 ff.

V, pp. 80-126. U. Wilcken: Ὑπομνηματισμοί. W. had devoted several years to the official journal of Aurelius Leontas, *στρατηγός* in the district of Elephantine under Septimius Severus, which has

been preserved in some papyrus fragments in the Louvre. Text and interpretation of these accounts of monthly trips, and a discussion of ancient journals are given. The journal of Alexander the Great was the main source of the memoirs of Ptolemy I, which were the authority for Arrian's *Anabasis*.

VI, pp. 127-31. A. Funck: Zu Petronius und lateinischen Glossaren. Discussion of *acetabulum*, *periscelides*, *tonstrinam*, *ursina*, *lacticulosus*, *oclopeta*, *hoc suum*, *inter duo*, *opposita ad os*, *male dicere aliquem*.

P. 131. O. Crusius: Note on *acetabulum*, δέξιαφον.

VII, pp. 132-46. F. L. Gauter: Q. Cornuficius, a contribution to the history of the senatorial party in the last years of the republic. We first meet Q. C., Cicero's friend, in 48 B. C., as quaestor of Caesar, cos. II, who sent him in the summer of 48, before Pharsalus, into Illyria with two legions. In 47 he was besieged by M. Octavius, and relieved by Vatinius. In the beginning of 46 he was sent to Cilicia. He was not there in 45 (evidenced by the absence of the Cic. correspondence with him). In 44 by senatus consultum he was governor of Africa Vetus (Cic. ad fam. XII 20-30).

VIII, pp. 147-89. M. Krascheninnikoff: Die Einführung des provincialen Kaiserkultus im römischen Westen. The object is to determine the date of introduction of the worship of the emperors by entire provinces (in distinction from the municipia), especially in Narbonese Gaul and Baetica. The chief evidence is the Narb. law on a bronze tablet, C. I. L. XII 6038 and Tac. Ann. I 78: datumque in omnes provincias exemplum. It seems most likely that it was Vespasian who instituted the cult and that it was introduced into both provinces at the same time.

Miscellen, pp. 190-200.—1, pp. 190-91. R. Hartstein. In Hom., Od. IV 481 ff. the river not the country Αἴγυπτος is meant; co-ordination is required; hence read Αἴγυπτόν τ' for Αἴγυπτόνδ'.

2, pp. 191-4. H. Deiter gives a description and some readings of a comparatively valueless 13th-cent. Amsterdam MS of Cic. Philippics.

3, pp. 194-7. H. Meyer: Die Glossen in der Berliner Statius-Handschrift.

4, pp. 197-8. K. Tümpel: Tethys und die Tethysmuschel. These shell-fish, variously called τέθρα, τέθρα, ώτία, etc., were in the Peloponnesus dedicated to Aphrodite, while in the more northern regions, to the mother of the Sea-Tethys.

5, pp. 198-200. E. Nestle: Etwas antikritisches zu dem kritischen Briefe über die falschen Sibyllinen, interprets ἐπεπόνησε (Hellenistic for ἐπεπονήθη) in Septuag. Deut. 32. 11.

IX, pp. 201-13. F. Dümmler: Der Ursprung der Elegie. The ancient testimonies have been misunderstood. The elegy was

originally a patriotic exhortation arising from a sort of religious enthusiasm.

P. 213. Cr.: R. Volkman über die Sprache der Sibyllinen. Strange forms—perhaps belonging to the colloquial Greek—are not to be rejected for the sake of smoothing the verse.

X, pp. 214-16. W. Hörschelmann: Die Betonung des Choliambus. Ovid, Remed. 361, *extremum seu trahat pedem*, seems to indicate that there was a *ritardando*, not a shift of accent, at the close of the verse.

Pp. 216-27. O. Crusius cites additional evidence for the preceding thesis, shows how the erroneous method of reading came about through the tendency to put the strongest expiratory stress on the accented syllable, and adduces with approval the French habit where the tendency to give stress accent is less (cf. Chaignet, *Essais de métrique grecque*).

P. 227. Cr.: Babrius 95, 106. The authors of the *epimythia* or 'morals' were disposed to read a didactic purpose into the Fables of Babrius, whereas he has written for the most part mere animal-stories.

XI, pp. 228-52. O. Crusius: Fabeln des Babrius auf Wachstafeln aus Palmyra. These wax tablets, containing fourteen fables, are the efforts of a schoolboy. The text is inferior to that of the MSS; they show that Babrius was a Hellenized Roman of the beginning of the third century A. D. living in Syria.

XII, pp. 253-79. R. Peppmüller: Bemerkungen zu den homerischen Hymnen (Hymns to the Delian and Pythian Apollo).

P. 279. R. Peppmüller, Hesiod, Theog. 466, reads *ὄγ' ἄρ'*.

XIII, pp. 280-322. A. Rzach: Zur Kritik der Sibyllinischen Orakel, combats the views of Buresch.

P. 322. O. Cr.: Ein griechisches Sprichwort bei Ammian. XXIX 2. 25 *στέφε τὴν τύλην*.

XIV, pp. 323-33. K. Zacher: Thongefässe auf Gräbern. Testimonia from the poets, e. g. Aristoph., Eccles. 1108 ff., and the evidence of excavations. According to Brückner (Athen. Mitt. 1893, 92 ff.) the *lekythoi* on the grave contained the libation for the dead, as is shown by the hole in the bottom.

XV, pp. 334-43. H. Blümner: Die trözenischen Fragmente des Edictum Diocletiani. Text after Legrand's copy, with transcription and interpretation.

XVI, pp. 344-51. J. Zingerle: Zu griechischen Inschriften. New readings for the *tabella devotionis* from Hadrumetum and various sepulchral inscriptions.

XVII, pp. 352-61. A. Milchhoefer: *Ὅπισθόδομος*. It seems likely from C. I. A. I 32, 109, etc., that the treasure-house was a

separate building, and that the name Parthenon applied to the west cella arose to differentiate it from the opisthodomos (Aristoph. Plut. 1193; Lysistr. 483).

P. 361. P. Sakolowski emends Anth. Pal. V 41, ἐβλεπε to ἐλέει.

XVIII, pp. 362-77. W. H. Roscher: Die Sagen von der Geburt des Pan. Fourteen different legends, of which (a) the majority, including the oldest, are traceable to local Arkadian cults, and (b) most name a nymph, Kallisto, Oenoe, et al. as the mother of Pan.

Miscellen, pp. 378-84.—6, pp. 378-80. R. Hartstein: Zu Telemach's Reisebericht. Od. XVII 107-49, αἰθι ἔπειτα for αὐτίκ' ἔπειτα makes XVII 120 agree with IV 585 ff.

7, pp. 380-81. R. Peppmüller emends Od. κ 116 to ἐν νηὶ θοῇ.

8, pp. 381-3. M. Schneider: Zu Matron. Conviv. Attic. 18 ff., emends (after Hom., Il. ψ 61) to ὦς or ἄτε. In Fr. II he conjectures ἄοφοι for ἀοιδοί.

9, pp. 383-4. L. Traube: Quaestiuncula Apuliana, retains *cole* (= *caule*) in Apul. Met. VI 6.

XIX, pp. 385-99. A. Milchhoefer: "Orphisch"-Unterweltliches. Orpheus playing his lyre before the abode of Hades, as represented on grave-vases, seems rather to be praying for the return of Eurydice than that his followers might enter the happy life.—Then follow observations confirming Wilamowitz's opinion (Hom. Unt., S. 199) that Hom., Od. λ 665-77 is an Orphic interpolation of the time of Peisistratos.

P. 399. O. Cr.: κηρῶν λεπτότερος. Eustath. ψ 72, p. 1288, 46, quotes from Athen. X, p. 55, but adds the strange phrase "thinner than ghosts" from an unknown source. If they are the words of Eustathios, κηρῶν has retained the ancient meaning.

XX, pp. 400-15. A. v. Premerstein: Nemesis und ihre Bedeutung für die Agone. Fear of Nemesis, who would punish excess, kept the Greek from showering costly honors on the victor. She was protectress of the national contests, as is evidenced by Lydus, de mensibus 1. 12, the only direct testimony; statues found at Olympia in the Stadion (Treu, Ausgrab. III, p. 12) and the altar of the Roman period found in the theatre of Dionysos at Athens, [τῇ] Νεμέσει. Later Nemesis passes into the goddess of vengeance.

XXI, pp. 416-28. W. Kroll: Adversaria Graeca, emends 10 passages of Proklos; 7 in Parisian, 6 in London, and 3 in miscellaneous papyri; 6 in Hermes Trismegistos; 2 in Iamblichos; 29 in Damaskios.

P. 428. Cr.: Ad Babrii fabulas Palmyrenas, adds to Philol. 53, p. 228, 5 conjectures.

XXII, pp. 429-35. E. Ziebarth (from the MS of the late H. Sauppe): Zu den rhetorischen Schriften des Dionysios von Halikarnass, contains some 150 emendations.

P. 435. K. Löschhorn: Sophokles, Philoktet. 1149, conjectures $\phi\upsilon\gamma\acute{\alpha}\ \mu'$ for $\phi\epsilon\acute{\upsilon}\gamma\epsilon\tau'$.

XXIII, pp. 436-41. C. Wunderer: Ein Ephorusfragment bei Polybios (XII 16). The source is not Timaeus.

XXIV, pp. 442-8. C. E. Gleye: Die Abfassungszeit von Arrian's Anabasis. Lucian's Historia Quomodo Conscribenda, written in 165 A. D., contains allusion to Arrian's Prooemium, and must have been written very soon after. Nissen's view that Lucian did not know Arrian's Anabasis can not stand.

XXV, pp. 449-64. R. Fuchs: Simeon Seth und der cod. Par. graec. 2324, S. xvi. Readings of the Parisinus compared with the other MSS and editions of Simeon Seth.

XXVI, pp. 465-504. F. L. Gauter: Das stoische System der *αἰσθησις* mit Rücksicht auf die neueren Forschungen. Gauter often agrees with Bonhöffer (Epictet und die Stoa), but generally differs from both Bonhöffer and Stein (Die Psychologie der Stoa).

P. 504. Crusius: Zu den delphinischen Hymnen, contains several new readings and restorations.

XXVII, pp. 505-34. W. Hoehler: Die Cornutus-Scholien zu Juvenal's VI Satire. Given in full with index verborum.

XXVIII, pp. 534-43. E. Samter: Der pileus der römischen Priester und Freigelassenen. Supplementary to Helbig's paper (Sitz.-Bericht d. Ak. d. W. zu München, 1880, S. 487 ff.) and deals with the literary testimonia. Donning the pileus (made *ex pelle hostiae caesae*) symbolized the clothing of the priest with the skin of the victim, and not only that the priest offered himself to the gods, but that he was also the consecrated property of the gods. (2) The freedman wore the pileus because originally he was lustrated *capite raso et velato*.

P. 543. O. Cr. $\mu\alpha\gamma\phi\delta\acute{o}s$ is to be explained as $\mu\alpha\gamma[\alpha\delta]\phi\delta\acute{o}s$ by syllabic hyphaeresis.

XXIX, pp. 544-53. K. Tümpel: Der Karabos des Perseus. Mykenai, the native city of Perseus, connected the spiny-lobster (*κάραβος*) with his cult. The *κάραβος* is present in the hydra-myth. Herakles appears as its champion against the hydra, which is to be taken as a polyp, whose enmity for the *κάραβος* is given by Aristotle, H. A. VIII 34.

XXX, pp. 554-61. P. Knapp: Nike und Eos. In vase-paintings there is often present with Nike a youth with a lyre, who is to be taken as her favorite.

P. 561. W. Knoll: De Orphicis addendum, discusses Mnemosyne, XXII 286-329.

Miscellen, pp. 562-76.—10, pp. 562-3. O. Immisch: Ad Tyrtaeum, fr. 9 (7).

11, pp. 564-7. Fr. Susemihl: Die *Ψευδοπλάμεια*.

12, pp. 567-72. E. Holzner: Zu Euripides Iphigenie in Aulis, has conjectures for vv. 373, 1179, 1207 and 864.

13, pp. 572-6. Th. Stangl: Zu den Epitomatoren des Valerius Maximus. Remarks on some points of language.

P. 576. O. Cr.: Herondas, II 6.

XXXI, pp. 577-87. F. Krebs: Aus dem Tagebuch des römischen Oberpriesters von Aegypten. MSS 347 and 82 of the Berlin Papyri. The *ἀρχιερεύς* gives his official permission for the circumcision of a boy.

P. 587. C. E. Gleye: Zu den Nachrichten vom Tode Julians.

XXXII, pp. 588-628. W. Soltau: Die griechischen Quellen in Livius' 23-30. Buch. Too important and long to be well condensed. In bk. 23 no Polybian influence. In 24 and 25 Caelius was at first used, but in the revision of it Polybius. In 26-9 the notes on the Spanish wars came from Polybius through Claudius, who translated into Latin portions of Polybius and Acilius. The Greek sections in 27 are based on Polybius, while in 30 Livy follows him quite consistently.

XXXIII, pp. 629-86. A. Schulten: Die Landgemeinden im römischen Reich. I. Pagus—the outlying district about a city. (a) Pagani were closely bound to the worship of the rural divinities, hence their religious conservatism and determined stand against the Christian religion. (b) The pagani in historical times form a respublica like every collegium and pass decrees—pagi scitus (C. I. L. X 3772, etc.). There were *leges paganae* and *magistri pagi*; but the original independence was supplanted when the city set over them *praefecti pagi*. II. The vicus was formed by the association together of the individual possessors. After the Italian war, they lost their autonomy and became either cities, or villages in a city-district. III. Pagus et civitas referred to a community within a community development in Africa, of a village about a castellum. IV. This castellum, to which the rural community looked, had at first no political organization or rights.

XXXIV, pp. 687-716. O. Baumstark: Beiträge zur griechischen Litteraturgeschichte. (1) The *Γεωργία* of Orpheus stands in no relation to the work of Hesiod. (2) Observations on Lysimachus of Alexandria, who is put at 120-45 B. C. (3) Dionysus of Chalkis flourished in the 2d century B. C. (4) Lysanias of Kyrene. Didymus, ad Euripides, Hec. 3 and Androm. 10, quotes Lysanias *περὶ ποιητῶν*.

XXXV, pp. 717-28. O. Schroeder: Pindarica. Chronological. On p. 725 he fixes the first Pythiad with the στεφανίτης ἀγών as Ol. 49. 3, or 482 B. C.

XXXVI, pp. 729-44. R. Ehwald: Vergilische Vergleiche. Attempt to find Vergil's sources by tracing back the form and content of his comparisons.

XXXVII, pp. 745-54. K. Ohlert: Zur antiken Räthseldichtung. Discussion of riddles in Petronius, Marcellus, XXVIII 16, XXI 3, etc.; Maximus Planudes, V 36, Matreas (ap. Athen. I 19 d).

Miscellen, pp. 754-62.—14, pp. 754-5. G. Knaak: Zu Herondas. (1) Use of certain proper names. (2) Mime IV 1-2 paralleled by the closing verses of the Panake of Andromachos.

15, pp. 756-62. R. Hartstein: Noch einmal über die Abfassungszeit der Geschichten des Polybius—a reply to R. Thommen's critique in Philol. 46, 753 ff.

16, p. 762. J. Dietl: Zum delphinischen Pāan des Aristonoos. εὐλίβανος is not ἀπαξ. εἰρ., but is in Orph. Hym. 54. 17; while χλωρότομος is a stonecutter's error for χλωρόκομος.

Vol. LIII. Supplemental volume contains a work of 165 pp., by O. Crusius, on 'Die delphischen Hymnen.'

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GEORGE DWIGHT KELLOGG.

REVUE DE PHILOGIE, Vol. XXII.

No. 1.

1. Pp. 1-17. The Ars Poetica of Horace and the Roman tragedy, by Gaston Boissier. The author seeks to throw light upon the Roman tragedy of the times of Augustus by means of the Ars Poetica. He discusses the character and object of this work at some length. A brief *précis* would not be intelligible. He concludes, among other things, that the Thyestes of Varius was composed according to the rules laid down by Horace, or else Horace drew his rules from the Thyestes. The author makes one remark which is hard to understand. After speaking of certain changes which Ennius made in the constitution of the chorus of his Greek models, he adds: "De même, dans sa Médée, les femmes des Thèbes, qui chez le poète grec lavent leur linge à la fontaine, sont devenues des *matronae opulentae optumates*."

2. Pp. 18-27. Avillius Flaccus, prefect of Egypt, and Philon of Alexandria, by Jules Nicoles. A fragmentary papyrus, purchased at Cairo by Alfred Boissier of Geneva, is shown by comparison with Philon to be an order of Flaccus for his subordinates to collect arms in the possession of the people. The article con-

tains some interesting details. The full name αὔλος αουσιλλίος φλακκος occurs only here. [The spelling αουσιλλίος is noteworthy.] The date of the papyrus is the 21st year of the reign of Tiberius.

3. Pp. 28-36. Victor Mortet critically discusses Vitruvius Rufus 39 (on the measurements of heights) and 39 (bis) on arches, and a fragment in the library of Valenciennes compiled from Vitruvius (I 3 and 4) on the proportions of columns.

4. Pp. 37-54. The Temple of Didymean Apollo, by B. Haus-soullier. The author proposes to discuss the chronology of the construction of this temple, which was never completed. In this preliminary article he carefully examines several inscriptions which report progress in the construction. A few new technical words are pointed out.

5. Pp. 55-7. Critical discussion of Plaut., Curcul. 16-19, 28-9, 33-8, 219-21, by Georges Romain.

6. Pp. 58-61. Critical discussion of Phaedrus, I 16. 2; IV 9. 6; 22. 5, by Louis Havet.

7. P. 61. B. H. corrects an error in the important decree published in the Ἐφημερίς Ἀρχαιολογική, 1897, p. 173, showing that ΤΟΝ ΔΕΜΟΣΙΟΝ is τὸν δημόσιον, not gen. pl.

8. Pp. 62-76. Critical notes on sixty-three passages of Dion Chrysostomus, by Henri Weil.

9. Pp. 77-92. The chronology of the works of Tertullian, thoroughly discussed by Paul Monceau.

10. Pp. 93-7. On Carpus of Antioch, by Paul Tannery. This article discusses the question whether Carpus lived before or after Geminus, and shows that he *may* have lived after him.

11. Pp. 98-109. Book Notices. 1) Michel Bréal, Essai de sémantique, Paris, 1897. Highly commended by Louis Duvau. 2) J. Kublinski, De Sapphus vita et poesi, Pars prior, Premisliae, 1897. Brief but, on the whole, favorable mention. 3) Parmenides Lehrgedicht, griechisch und deutsch, von H. Diels, Berlin, 1897. Highly praised by P. Couvreur. 4) Bernh. Heidhues, Ueber die Wolken des Aristophanes. Beilage zum Programm des Königl. Friedrich-Wilhelms-Gymnasium zu Köln, 1897. Reviewed by Albert Martin, who begins: "Le bon sens et le bon goût finissent un jour ou l'autre par triompher. Cela arrive même en Allemagne: la présente dissertation en est la preuve." And this because "le savant allemand est convaincu que les *Nuées* sont une pièce bien faite, que rien n'est plus claire, plus naturel, plus logique que la marche de l'action." The reviewer regrets that the author is unacquainted with a work of M. Denis, who holds the same view. Heidhues thinks that the parabasis proper, and it alone, was rewritten. M. Martin thinks it is not proved that the Agon of the Δόγοι was in the original play. It is to be hoped that this sort of "common sense and good taste" is a monopoly of Messrs. Denis,

Heidhues, and Martin. 5) Thukydides erklärt von J. Classen. Erster Band. Vierte Auflage bearbeitet von J. Steup, Berlin, 1897. E. Chambry gives a tolerably full criticism of this work, and, while he admits that some improvements have been made, he considers the changes, on the whole, as being for the worse. 6) Giovanni Vailati, *Del concetto di centro di gravità nella statica d'Archimede*, Turin, 1897. Paul Tannery, in making favorable mention, points out one or two errors. 7) Plutarchi *Moralia*, vol. VII ed. Gregorius N. Bernadakis, *Plutarchi fragmenta . . . continens*, Leipzig, 1896. Mentioned by Albert Martin, who finds that the work is not without fault but still makes a step in advance. 8) Tryphiodori et Colluti carmina ad codicum fidem recensuit . . . Guilielmus Weinberger, Leipzig, 1896. Albert Martin points out some *desiderata*, but recognizes the merits of this work. 9) J. Viteau, *Passions des Saints Écaterine et Pierre d'Alexandrie, Barbara et Anysia, publiées d'après les mss. grecs de Paris et de Rome avec un choix de variantes et une traduction en latin*, Paris, 1897. Commended by B. Haussoullier, who regrets the absence of an introduction and the meagreness of the notes. 10) Lionel Horton-Smith, *Two Papers on the Oscan Word ANASAKET*, London, 1897. The author considers the word a transcription of ἀνέθηκε: a view rejected by the reviewer, Louis Duvau. 11) Giacoma Tropaea, *Il nome Italia*, Messina, 1896. Noticed favorably by L. D. 12) Otto Ribbeck, *Scaenicae Romanorum poesis fragmenta tertiis curis recognovit*. Vol. I: *Tragicorum fragmenta*, Lipsiae, 1897. Noticed briefly by Philippe Fabia. This edition is, of course, an improvement over the former editions, but the Index and the Conspectus metrorum are omitted. 13) V. Landström, *Aussen oder innen? Einige Bemerkungen zur Inszenierung der römischen Komödie* (in *Eranos*, Acta philologica Suecana, 1896, pp. 95-110). Philippe Fabia states contents, and finds the paper very important despite its brevity. 14) M. Tullii Ciceronis *Cato Major*, erklärt von Julius Sommerbrodt, 12. Aufl., Berlin, 1896. Commended by Philippe Fabia.

No. 2.

1. Pp. 113-31. The Temple of Didymean Apollo (second article), by B. Haussoullier. Examination of several inscriptions, the dates of some being exactly determined (B. C. 160-154).

2. P. 132. H. Diels shows that APEINON (ξύλον) in an inscription of Delos is an adjective, ἀρείνος, from a noun represented by the Modern Greek ἄρεος (*quercus ilex*).

3. Pp. 133-45. Julius Paelignus, Praefect of the Watch and Procurator of Cappadocia, by Philippe Fabia. This article demonstrates that 'Laelianus' in Dion Cassius, LXI 6. 6, is an error, and that Paelignus is meant. The article contains many interesting details.

4. Pp. 146-62. Latin Numerical Alphabets, by Paul Lejay.

A painstaking and laborious investigation of the use of letters as numerals in Latin.

5. Pp. 163-9. Epigraphic Notes, by B. Haussoullier. Examination of inscriptions relating to 'Απόλλων Κραταεανός, Ζεὺς Κερσούλλος, and Ζεὺς Ἐπικάρπιος, found chiefly in Asia Minor.

6. Pp. 170-76. Vergil, Eclogue, I 5, by Georges Romain. He denies the correctness of the usual interpretation, grammatically and otherwise, and maintains that the meaning is: "You teach the beautiful Amaryllis to make the woods resound." He holds that Amaryllis is to be conceived of as being present, and points out several evidences of this in the rest of the poem.

7. P. 176. Armand Dauphin reads, Soph. Phil. 32, ὁ δ' ἔνδον οἶκος ποῖός ἐστι; τίς τροφή;

8. Pp. 177-8. Louis Havet points out that the soldier (*cinaedus habitu sed Mars viribus*) whose exploit is portrayed in Phaedr., Append. Perott. 8, represents Chaerea, the assassin of Caligula, and that the story was borrowed from Varro (Plin., N. H. 7, 81). The original soldier was the Tritannus of Lucilius ap. Cic. Fin. I 9.

9. Pp. 178-82. Louis Havet emends six passages of Cic. Fin. I.

10. Pp. 182-3. M. L. Earle directs Keelhoff's attention to the fact that in his article on the construction of verbs of hindering (Rev. d. Phil. XXI, p. 179 ff.) he disregarded the distinction pointed out by Koch between the two conceptions εἶργει | σε τοῦτο ποιεῖν and εἶργει σε | τοῦτο ποιεῖν, with its application to the other formulae.

11. Pp. 184-95. Notes on Bacchylides, by A. M. Desrousseaux. The subject sufficiently indicates the character of these notes. The article begins: "Tout le monde, sauf quelques habiles du Royaume-Uni, que rien ne saurait satisfaire, s'accorde à féliciter M. Frederic G. Kenyon de la façon dont il a compris et exécuté sa tâche de premier éditeur de Bacchylide."

12. Pp. 196-211. Book Notices. 1) G. F. Hill, Sources for Greek History between the Persian and Peloponnesian Wars, Oxford, 1897. Noticed by B. Haussoullier, who gives an analysis, points out several serious faults, but finds the work on the whole excellent. 2) Johannes Toepffer, Beiträge zur griechischen Altertumswissenschaft, Berlin, 1897. Max Niedermann commends the friends who have collected into this volume so many valuable articles of the lamented author. 3) Arthur Brock, Quaestionum grammaticarum capita duo, Dorpat, 1897. Max Niedermann gives a *précis*. The subjects treated are, I. Superlative forms. II. Perfects in -vi in Plautus and other iambic poets. 4) H. de la Ville de Mirmont, La vie et l'œuvre de Livius Andronicus (reprint from the Revue des Universités du Midi, 1896-97). Mentioned

rather unfavorably by Philippe Fabia. 5) The *Pseudolus* of Plautus, edited with introduction and notes by H. W. Auden, Cambridge, 1896. Philippe Fabia finds this work scholarly, but not without serious faults. 6) Jos. Koehm, *Quaestiones Plautinae Terentianaeque*, Diss. inaug., Giessen, 1897. Brief but very favorable mention by Ph. F. 7) Cicero's journey into exile, by Clement Lawrence Smith, Boston, 1896. Highly commended by Philippe Fabia. 8) Th. Zielinski, *Cicero im Wandel der Jahrhunderte*, Teubner, 1897. Brief but highly laudatory mention by Ph. F. 9) Francis W. Kelsey, *Caesar's Gallic War*, with an introduction, notes, and vocabulary, Boston, 1897. Highly commended, with some slight reservation as to certain details, by E. Chambry. 10) C. Julii Caesaris cum A. Hirtii aliorumque supplementis ex recensione Bernardi Kübleri.—Vol. III, pars prior. *Commentarius de Bello Alexandrino* rec. B. Kübler.—*Commentarius de Bello Africo* rec. Ed. Wölfflin, Leipzig, 1897. E. Chambry, with some slight reserve as to a few matters of detail, bestows high praise upon this work as meeting a long-felt want affecting the scientific restoration of Latin texts. 11) Pierre de Nolhac, *Le Virgile du Vatican et ses peintures*, Paris, 1897. Pronounced by Max Niedermann a profound and able study of this famous MS. 12) Émile Thomas, *Rome et l'Empire aux deux premiers siècles de notre ère*, Paris, 1897. Max Bonnet finds this a very interesting work for the public, but regrets that so distinguished a philologist should for a moment desert the ranks of true scholarship. 13) Livy, Book I, by John K. Lord, Shewell and Sanborn, Boston, New York, Chicago, 1897. Philippe Fabia finds fault with the general plan of the "Students' Series of Latin Classics," to which this book belongs, and finds special fault with this particular work. Speaking of the advantages and disadvantages of quantity marks, he says: "Seulement, pour le surplus, prononceront-ils à l'anglaise?" Here he betrays a misconception which is very widespread among European scholars. 14) M. Annaei Lucani *de Bello Civili Liber VII*, with introduction, notes, etc., by J. P. Postgate, Cambridge, 1896. Highly commended by Philippe Fabia. 15) Lucii Apulei *Metamorphoseon Libri XI*, ed. J. Van der Vliet, Leipzig, 1897. M. Laurent comments on some details and concludes: "L'édition de V. d. V. rendra de bons services à condition que l'on se mette en garde contre les principes et la virtuosité de son auteur." 16) Julii Firmici Materni *Matheseos Libri VIII*, ediderunt W. Kroll et F. Skutsch. *Fasciculus prior IV priores et quinti prooemium continens*, Leipzig, 1897. Max Bonnet comments on this work for the most part very favorably, but dislikes the German punctuation, especially the frequent parenthesis marks. 17) *Dicta Catonis vulgo . . . Disticha de moribus . . . recognovit . . . Michael Autore*, Neapoli, 1897. Max Bonnet criticises this work rather unfavorably. He finds it very much like—too much like—the edition of Némethy (Budapest, 1895).

MILTON W. HUMPHREYS.

Beiträge zur Assyriologie und semitischen Sprachwissenschaft, herausgegeben von FRIEDRICH DELITZSCH und PAUL HAUPT. Vierter Band, Heft 1 (pp. 1-154). Leipzig, 1899.¹

The first Heft of the fourth volume of the *Beiträge* contains four articles.

The first of these (pp. 1-77) is an exhaustive treatise by Victor Marx on the position of women in Babylonia as illustrated by the contract literature dating from Nebuchadnezzar until Darius (604-485 B. C.). This work is a dissertation for the Doctorate which was handed in at the University of Breslau. Victor Revillout, in the *Revue égyptologique*, iii^e année, nr. IV, pp. 183-6, had already published an article entitled 'Les droits des femmes dans l'ancienne Chaldée,' in which, however, he dealt exclusively with the condition of the female slaves. To this paper Marx owed his first interest in the subject, ample materials for the elucidation of which he found in the contracts published by Demuth, Evetts, Peiser, Strassmaier, Tallqvist and Ziemer. Marx avoids all discussion of the condition of the female slaves, however, regarding this very properly as a special study in itself which would necessitate a thorough examination of the documents pertaining to the slaves in general.

His present treatise, which is a very important contribution to Babylonian juristic literature, is divided into six heads. Under the first, A. (pp. 2-4), he publishes two documents illustrative of business contracts made by or in the interest of unmarried girls, which show plainly that Babylonian maidens could possess property in their own right.

Under the second head, B. (pp. 4-43), we find a full discussion of the interesting subject of matrimony, which is again subdivided into four sections: e. g. marriage contracts (pp. 4-11); the dependence of the son on his father's wishes in the choice of a wife (pp. 11-12); dowry (pp. 13-39); and the documents treating of the personal relations and support of married women (pp. 40-43).

Under the title of dowry he publishes: 1) a specimen of a dowry contract, stating the amount and the nature of the property to be given (pp. 13-14); 2) documents illustrating by whom the dowry might be paid (e. g. by the father, both parents, mother, or brothers; pp. 14-22); 3) a contract dealing with the apportionment of the dower (pp. 22-3); 4) documents relating to the time when the dowry should be paid, i. e. at once, by installments, or in bulk after a term of years (pp. 24-5). It is clear, furthermore, that the dowry could be regarded as a legally collectable debt; that it was sometimes paid formally in the presence of a judge; that the son of the house had to pay his sister's dowry at a slight discount, if his deceased father had neglected this obligation during his lifetime, and finally, that the dower might be paid in kind

¹ For the report on Bd. III, Heft 4, see A. J. P. XIX, pp. 108-11.

if actual money were lacking. 5) We see from a document, published p. 28, that the son-in-law was the legal recipient of the dowry, but 6) that the property was always designated as the wife's dower, although the husband received the interest. That the wife retained a proprietary interest in the capital sum is seen from p. 32, where it is stated that a security or bond had to be given for the dower-money, over which the husband had no owner's right. 7) Finally, the money of the dower could be invested in realty by the husband, but in his wife's name.

The documents dealing with the personal relations of married women are quite interesting. We see from pp. 40-41 that the consent of both husband and wife had to be obtained in order to sell their child to be adopted by others, and the same rule seems to have applied in letting property. The woman was regarded, therefore, as having equal rights with the man in certain cases, or, at any rate, as a person entitled to legal recognition. Very little material regarding the husband's duty to support his wife can be gathered from the contracts, but it appears clear that, in the case of a divorce or legal separation, the husband was bound to pay alimony according to his means.

The third head of the article, C. (pp. 43-60), treating of transactions performed by women, the author has subdivided in six sections; viz. I. Business transactions which were usually performed in common by husband and wife: *a*) borrowing, *b*) lending, *c*) sales, *d*) purchases, and *e*) exchanges of property. In these common transactions the man alone seems to have been responsible as a guarantor. Thus, in case a slave given as a security for a debt should escape, the man only was responsible for the loss to the creditor. He either had to restore the slave or pay the interest agreed upon in case of such a flight, e. g. $\frac{1}{2}$ a shekel a month. In a number of instances cited p. 47, a wife by her mere presence gave legal recognition to her husband's transactions. II and IV.¹ Independent transactions of married women all related to money, which they could lend or borrow, to realty, which they could sell or let, or to slaves, whom they could buy or sell. In many cases the husband appeared as a witness of his wife's acts (pp. 48-9, 50-54). III. Married women could also enter into business transactions with other men besides their husbands (pp. 49-50). V. Women who were apparently not married could also borrow, lend, own realty, or deal in slaves (pp. 54-8). VI. The author is not very clear on the subject of a woman's position with respect to guarantees and bail-bonds (pp. 58-60). According to p. 45, in cases where a man and wife gave a guarantee, the man alone is responsible, but from p. 58 we see that women may appear alone as guarantors. This apparent discrepancy may perhaps be explained by assuming that women were held responsible only when no man appeared with them in a

¹ The author has unnecessarily grouped this material under two distinct headings.

transaction (?). VII. In this connection it is interesting to note that sometimes a woman alone could actually represent a man (pp. 59-60).

Under the fourth head of the article, D. (pp. 60-62), the author cites documents which show the position of a woman in a legal suit as plaintiff, defendant, or witness.

The fifth head, E. (pp. 62-9) deals with the legal relations between mother (grandmother) and children (grandchildren), subdividing the subject into eleven sections: 1) common property; 2) common debts; 3) common guarantees; 4) mutual responsibility; 5) property transfers of a mother to her children; 6) mothers as witnesses; 7) inheritance from the mother; 8) disagreements between mother and children (notably between step-mother and stepson); 9) grandmother and grandchildren; 10) father and daughter; 11) relations between brothers and sisters.

The sixth and last head of the article, F. (pp. 69-72), deals with women's rights of inheritance. The treatise closes, p. 72, with a brief appendix treating of sealing contracts, taxation, etc. A paged table of contents and a numbered list of the tablets quoted follow the article, pp. 73-7.

With respect to the philological material, I will call attention only to the author's comparison of *šutāpu* 'companion, partner' with modern Hebrew שותף (p. 60). It would have been more to the point to cite the exactly equivalent Aramaic word שותף. In my opinion, *šutāpu* is a cognate with *šetiṭtu* = *unqu* 'ring,' II. R. 25, 81. *Šetiṭtu* and *šutāpu* are both from a stem שתף 'bind' which is well known in Aramaic.

Friedrich Delitzsch supplements Marx's article by a short treatise on the Babylonian juristic literature (pp. 78-87). After commenting on Marx's thesis and calling attention to a number of minor errors in the work, he proceeds to criticise several points in Bruno Meissner's article in B. A. III, pp. 494-523, on the old Babylonian laws which regulate private life. Delitzsch thinks, as did Meissner, that this series belongs to the first Babylonian dynasty, and he even hazards the supposition that Hammurabi himself, the founder of the dynasty, gave orders to codify the laws in question. Delitzsch treats critically six of these laws, translating them somewhat differently to Meissner's version.

Delitzsch points out (pp. 85-7) that the so-called family laws¹ (V. R. 25) were in force at the time of the first Babylonian dynasty, and he considers it highly likely that they were a part of this Hammurabi collection. The family laws of the ancient Babylonians, like the Hebrew Fourth Commandment, show the importance which the ancient Semites attached to a well-ordered household. If we consider that laws covering every relation of private

¹ The first of these laws was published by Haupt, Die sumerischen Familien-gesetze. Leipzig, 1879.

and public life were firmly fixed in Babylonia as early as 2250 B. C., we cannot fail to infer that they must have influenced in a marked degree the social and political views of the early Hebrew nomads who themselves came out of Babylonia centuries after the codes were in practice. It is to be hoped, as Delitzsch says, that during the next twenty years, as the old Babylonian juristic system becomes better known, we shall obtain more and more light on the origin and development of the Mosaic legal compilation.

The third article in the *Beiträge* (pp. 88-100) gives an elucidation of four letters of Hammurabi, king of Babylon, to Sin-idin-nam, king of Larsa. The text is presented by Knudtzon and the remarks on it by Friedrich Delitzsch. In the *Recueil de travaux relatifs à la Philologie et à l'Archéologie égyptiennes et assyriennes*, vol. XIX, 1896, pp. 40-44, V. Scheil published three of these documents, of which Knudtzon and Delitzsch now give an improved version. Such a revision is considered necessary, chiefly because Scheil asserted that the name Chedorlaomer (king of Elam, Gen. ix) occurs in one of the documents. Scheil unfortunately gave the text only in a late Assyrian form, instead of adhering to the original archaic Babylonian characters. This naturally makes his work highly unsatisfactory for Assyriologists. Knudtzon and Delitzsch rightly deny that the name Chedorlaomer occurs at all in the passage where Scheil believed it to be, showing that the real text, which Scheil misunderstood, makes such a reading impossible.

The article is followed by two pages of plates (pp. 97-8) giving the original characters of the three tablets published by Scheil.

The fourth and last article of the *Heft* is a new collation by Knudtzon (pp. 101-54) of some of the El Amarna tablets already published by Winckler.¹ Knudtzon, after some introductory remarks relating to his improvements on Winckler's text (pp. 102-16), gives a transliteration of eleven Babylonian tablets (pp. 116-34), of a long inscription in the Mitanni language (WA. 27; pp. 134-53), as well as of the tablet of Tell el Hasi (W. 219; pp. 153-4). The author states that his text improvements are in no way directed against Winckler's scholarship, but rather against Abel's work in autographing the documents. Knudtzon has been the means of effecting an interchange of El Amarna documents between the museums of Berlin and Guise, so that a number of these texts, hitherto fragmentary and disconnected, can now be satisfactorily filled out.

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¹ Winckler and Abel, Berlin edition, WA.; London edition, L.; Winckler, 'Die Thontafeln von Tell el Amarna' in the *Keilinschriftliche Bibliothek*, V. (called W.). Knudtzon follows the last German edition of Baedeker's *Aegypten*, where it is stated that the name El Amarna is better than the former Tell el Amarna.